

Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers"

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VOL. IX.

OCTOBER, 1906

No. 10

One Christian's Covenant



CHRISTIAN man, many years ago, sat down in his counting-house in Boston and wrote a covenant: "By the grace of God, I will never be worth more than fifty thousand dollars. I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars, I will give one-half of my net profits; if I am worth thirty thousand dollars, I will give three-fourths of my profits, and the whole after fifty thousand dollars." On his death-bed, he said to a friend: "I have given away more than fifty thousand dollars. How good the Lord has been to me!"

It has been said that if the Christian Church in America would give one postage stamp, per capita, a week, to missions it would give ten million dollars in a year. If one car-fare a week, fifty million dollars. If one dish of ice-cream a week, one hundred million dollars. If the equivalent of one hour's work, one hundred and fifty million dollars.

510 Tremont Temple
Boston

Topics for 1906

JANUARY.—The South.—Freedmen. Resources. Per-
ils. Encouragements.
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sources. Social and Religious Condition.
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JULY.—The Foreigners. In Cities. Perils of Im-
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OCTOBER.—The Outlook for the Year. On the Field.
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NOVEMBER.—Mormons. Danger to Government.
Danger to Society. Danger to Church.
DECEMBER.—The Treasury. Its Need. Our Obliga-
tion.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Horace E. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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AN answer to charges in regard to the management of the reindeer imported into Alaska brings out the fact that the natives last year owned 38 per cent. of the animals and the mission stations 21 per cent., according to the terms prescribed by the government. The scheme was adopted with the purpose of enabling the natives to become owners, and it therefore seems to have worked well. The loan to the mission stations proved so satisfactory that Congress ordered that the rest of the deer should be turned over to the missions as soon as practicable. — *Selected.*

OF all forms of selfishness religious selfishness is the most subtle. Religion we count as a possession. We "get

religion." It is something that belongs to us. We pay for it; world here, for heaven hereafter; so much premium down, so much insurance hereafter; repentance to-day, reward to-morrow. Perhaps we even get our reward now; then we call it a "present salvation." "I feel to say, brethren, that I enjoy my religion." What difference does it make whether you do or not? Do other people enjoy it? Does your wife enjoy it? Do your children enjoy it? Do your servants enjoy it? Does your neighbor enjoy it? Does the man on the other side of the counter enjoy it? These are the real questions. Religion was not given you to enjoy; it was given you to work with. What are you doing with it? — *Lyman Abbott.*

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

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WE wish to remind the women of the churches that only six months remain of the fiscal year. In order to meet our obligations, and increase our work next year, we must have \$50,000 between April 1, 1906, and April 1, 1907. We cannot let down our standard during these months that remain before April 1, 1907. The success or failure of our work depends upon the local Circles.

In every church there are a large number of women who do not belong to the local Circle. Go after these uninterested ones, and persuade them to help in this work. Secure the intelligent interest of as many as possible, and in this way increase the amount of each Circle's contributions.

WE hope the Thank Offering envelopes will be used in every Circle. As the Thanksgiving and Christmas season approaches, we want to make a gift to our Lord for all His goodness to us. Will each president of the local Circle send to 510 Tremont Temple for a number of these envelopes with the spray of holly printed upon them, and give them out to the women of her Circle? Some can put in large gifts, some only a mite. Read the item upon the title-page of this paper, and see how large an amount can be secured from a contribution of small offerings.

MANY of our readers are anxiously looking for the figures of the Cooperative Insurance Company. Up to September first, \$1,870 of the \$10,000 needed in extra gifts had been pledged; this leaves \$8,130 to be secured before March 31, 1907. Send in your pledges as soon as possible. At least one-half of the amount ought to be secured before the 30th. What has your Circle contributed toward the \$10,000?

MAKE a strong effort to secure subscribers to HOME MISSION ECHOES. Appoint one woman in your Circle to act as solicitor for ECHOES. If six new subscribers could be secured in every Circle, it would be a great benefit to the subscribers and to our treasury.

Outline for a Missionary Meeting

THE Annual Reports have been sent through the Directors to the presidents of Circles. It is desired that each Circle spend at least one evening with this Report. There are many ways in which such a meeting can be arranged that will be profitable and enjoyable.

One suggestion is to form the Circle into an evening school of four or five classes, with a teacher for each class, using the Annual Report for a text-book.

The class in history could speak of the organization of the Society, and give general outline of how the work is carried on, the nationalities among whom we work, the number of teachers and missionaries supported. A brief account of the work of the schools as taken from the letters.

The class in geography could tell from what locality we solicit funds and where they are dispersed. Could designate on the map where our schools are located; the letter F could be pinned over those for the Freedmen, the letter I over those for the Indians, etc. The mission stations could be designated by a star.

The class in arithmetic could place on the blackboard the amount of money received last year both for our general work and Alaska, also the amounts given by your State and Association. What proportion of it came from your Circle? Place on the board the sum necessary to make a Life Member of the Society and the Precious Jewels (\$25 and \$1). The number of life members your Circle made during the year. The amount needed in EXTRA OFFERINGS before Mar. 31, 1907 (page 11 of Report). The amount your Circle will pledge this year over and above your usual gifts. The class in reading could interest the school with some of the teachers' letters and Miss Eva Howlett's account of "Our Paper Mission."

These are only a few suggestions. The success of the evening depends on the preparation (take plenty of time), the arrangement of the room (which should as far as possible resemble a schoolroom), and the manner in which the teachers conduct the classes.

"Raising the Average"



BOOK of much value for young and old is the little volume entitled "Raising the Average," by Don M. Shelton, and published by Revell & Company. The chapters, "Raising the Average," "Going Forward," and "Motive" are stimulating and suggestive. Our Woman's Home Mission

Society has for years done effective work, and its success has been owing in a great measure to the consecrated spirit and businesslike methods of our State and Associational officers. The enthusiasm of the leaders in Church and State has raised up a band of workers, who are sending the news of the Gospel into every part of North America. We are now beginning our autumn work and we need to look back over the years of our Society's existence and see if we cannot apply the subjects of this excellent little book of Mr. Shelton's to our missionary work. The vacation season is over, and our Circles and Young People's Societies will soon be taking up the work of the year. Upon some of these local missionary meetings apathy has settled like a pall. There are many reasons for indifference on the part of some of our Circles. Many of the older people who remember the beginnings of our Woman's Society have been laid aside from active work, and some have passed away. The novelty of the work has worn off. Some who joined the Circle because it was a new thing have gone after some other new thing. Club work is fascinating, and social duties are pressing. Whatever the reason of the small meetings and lack of interest, we need to raise the average of the work in our women's Circles.

We must "Go Forward." Some one has said, "The college that stands still is doomed." This is true of every individual, organization, and institution. The spirit of the age is progress. We need to try different methods in our Circle work from those used twenty-five years ago. Missionary information is more widely diffused than when our work began. Books, papers, and magazines are full of the conditions and needs of our country. Many visit yearly our mission stations. In order to attract the women of our churches we must put work and thought into the preparation of a programme.

We would advise as a first requisite for progress a meeting for prayer. Robert Speer has truthfully said, "Considering the fearful consequences of it all, something like criminal negligence has marked for years the attitude of the Church toward the matchless power of prayer for the world." Our women's societies will die if the meetings are carried forward with simply repeating the Lord's Prayer at the beginning of the meeting. Fifteen minutes of every hour should be spent in earnest, intelligent prayer. The writer has attended many missionary meetings during the years, and when the meeting is opened without reading of Scripture and prayer she knows her words will be unavailing. A speaker can never reach the hearts of the women if the Holy Spirit's power and presence have not been sought by those who plan the meeting and invite the speaker. We believe prayer is the secret of success,—a lack of prayer the

cause of failure to arouse and inspire our women to great activity.

The second element of progress is a carefully prepared programme. The interest of any meeting depends upon the individuals who compose the local Circle. No rule can be given from headquarters. Do not read missionary information from a book or paper. If Mexico is the subject, have six women secure information upon Mexico, and in three-minute talks tell of its climate, history, religion, present condition, etc. These talks cannot be exhaustive, but are glimpses of the country about which we are studying. Have pictures and maps from headquarters. A blackboard-map could be drawn by some schoolboy or girl if no other can be secured. Music should be inspiring and appropriate. Be sure and have some one who can play the piano or organ. There should be numerous committees appointed in each local Circle. A literature committee should be appointed. Impress upon one woman that it is her duty to find out the literature of the Society at headquarters. Have her send for the publication list, and buy as many of the leaflets as will interest the Society. The money for these leaflets should not be taken from the membership fees, but the collection at each monthly meeting could be used for this purpose. A telling instructive leaflet could be sent to some woman who never attends the meeting, with the tactful request that she come to the next meeting. An ECHOES committee should be appointed. Every family in the church should be invited to take the paper. If any are too poor to take it, the Circle or some individual in it should see that a copy is sent them. Meetings committee, social committee, music committee, and any others which the local Circle deems necessary will be helpful. These committees should report at each meeting in brief words, telling the work of the month. Letters from the field, curios, and occasional speakers will make a pleasing variety in the meetings.

We can never do successful work unless we keep constantly before us the motive of our missionary endeavor. Love for the Master, Jesus Christ, should be the supreme motive. An eminent missionary once said that he had an aversion amounting to positive dislike for the people among whom he labored. His love for Christ was the impelling power which made him consecrate his life for that people. As he entered the work for Jesus' sake, he soon began to love the people for their own sakes. Unless we keep constantly before us the object of our missionary study, missionary meetings, missionary work, and unless our love for Christ is the supreme motive, we cannot be successful workers. After prayerful consideration, we find that love of self, culture, pleasure, and our own personal business are more congenial to us than Christ's work, ought we not to give ourselves to heart-searchings and communion with the Master, and find out if we are His children? "Go ye into all the world and preach the gospel to every creature." Let us raise the average of our women's mission Circles by going forward, and by remembering the supreme motive,—our love for Jesus Christ.

CORRESPONDING SECRETARY.

The following article by Dr. Rairden printed in the *Watchman* concerning our work is very gratifying, coming as it does from one who is constantly on the field and well able to judge of the work. — EDITOR.

By Rev. N. B. Rairden, D. D., Omaha, Neb.

AS General Superintendent of Missions of the American Baptist Home Mission Society I wish to testify in positive terms to the great importance of the work of the Woman's American Baptist Home Mission Society. Every year the value of this work to the denomination increases in estimation, and there never has been a time since I have been connected with missionary operations when the need of sympathetic support of the society in enlarging its work has so important as at the present time. The value of its work among the Indians can not be overestimated. For a



WEAVING NAVAJO BLANKETS

number of years now, in addition to the work done in the Indian universities and other schools, the society has supported missionaries to work among the blanket Indians. These missionaries are really instructors, in the sense of imparting helpful information to the Indian women and children of the various blanket Indian tribes. The uplifting of these homes, the proper instruction of the women and children in the practical duties of life, as well as other direct instruction in spiritual things, make their work in connection with the missionary of untold value. This work ought to be enlarged, as new missions are being established.

Myself and wife have just returned from a two months' visit to our various missions in the Republic of Mexico, and am impressed with the fact that our mission work is largely depending upon the cooperative work of the Woman's American Baptist Home Mission Society. At Monterey, where our strongest mission is located, the testimony of all

our people is that the large band of efficient young people have come largely from the school supported by this society, even the pastor and Sunday-school superintendent were probably first influenced and certainly received their first training in the school supported in connection with the mission. At a conference with the pastor of the Neuva Leon Association a most earnest appeal was made for a teacher at each mission, in order that through the schools they might gain access to the homes of the people. They feel that without the school in connection with the mission, the results will be very small. The school at Monterey must be enlarged, increased accommodations must be provided. We could just as well have a school of five hundred as not, we ought to have at least five missionary teachers to take up work at various missions round about.

J. F. Kimball, our missionary at Neuva Laredo, pleads most earnestly for a school. He has seen year after year the young people converted under his preaching lost to the church, because he has no school in connection with the mission. It seems to me that we might almost as well withdraw our missionaries from the field, unless we can provide for a school in connection with it, for we cannot reach the best results without this important help. The force of missionary teachers in Mexico ought to be more than doubled for the coming year, but this cannot be without the society has additional resources. The next ten years will largely determine the future of Protestant Missions in Mexico. We have already waited long.

I most urgently ask that this be taken upon the hearts of our people and that funds may be provided for this most important work. — *The Watchman*.

The Other Shore

SO close it lies that, when my sight is clear,
I think that I can see the gleaming strand.
I know I feel that those who've gone from here
Come near enough to touch my eager hand.
I often think but for our veiled eyes
We should find Heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world, yet I shall love to go,
And meet the friends who wait for me, I know.

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with a bated breath,
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

— *Selected*.

A Woman's Home Mission Meeting



THE article given below was printed in *Home Mission Monthly* (Presbyterian) some time ago. We believe it will be enjoyed by many of our readers.

One important question discussed was, Are there not many members in our local societies who could at least *double* the amount of their monthly subscription or offering? This was thoroughly discussed and we feel sure we shall see results from it. Many give the same amount year by year just from habit, or because others do, forgetting "as the Lord has prospered." Some make it up in the Thank-offering, but more do not. Those who were at the meeting will certainly present this to their societies, it was so clearly shown that we were not doing our duty.

Our devotional exercises were deeply spiritual and helpful. The best we have ever had.

"Hammers and Nails" was the subject of a paper on our literature.

Having long felt the need of some formal way of closing the local meetings, a benediction was selected and presented for approval at this meeting, which seemed to meet with favor and will be recommended to the auxiliaries: "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." In closing the meeting the work for the year was summed up in a condensed form so that the officers could take it with them.

1. Prayer and praise.
2. Plan your year's work.
3. Put energy into it.
4. Post local officers.
5. Push organization.
6. Provide literature.
7. Pass it along.
8. Prosecute the work among the Y. P.
9. Preach and practise systematic giving.
10. Publish your work. Let the church know.
11. Pray always and praise.

The leader read part of the thirteenth chapter of Numbers, then several ladies followed with short papers. The first of these papers we give herewith. It will show the spirit of the others, which carried out the figure.

THE APPOINTMENT OF THE SPIES

It came to pass about a score of years ago, that those of the children of Israel who are called Presbyterians, came in their journeyings to a place where a great and effectual door was open before them in their Home Mission work, and a vast field of opportunity was spread out for them to go up and occupy. Report had come to them that though the land was a goodly land, there was much of spiritual destitution in it, seeing that the children of the aborigines were left to grow up in ignorance, both in the great West and in the far-off region called Alaska. Also that there were descendants of the early explorers in the southwestern territories

who were under the bondage of Romish superstition, and whose children were growing up without the true knowledge of God. And in the South the negroes, and among the whites that are dwellers in the mountains, there was great need of the gospel. Moreover, the Mormon was in the land, defiling it by gross wickedness, many of the women being held in bondage in habitations. In view of the increasing wickedness — helped on by a continuous influx of the godless from other lands — the cry for help became great, until our great leader, Dr. Henry Kendall, who had hitherto led our home mission hosts, came to the rescue, and said unto the General Assembly of the children of Israel, go to, let us take unto us spies, who shall spy out the land for us, and shall help us to take this great and goodly land for Christ. And let us appoint women that have keen eyes to see the sufferings and wrongs of the women and children of the land, and tender and loving hearts, wherewith they shall sympathize, and hearts that, moreover, are brave to attack injustice and oppression, and hands that are willing and helpful; and let us set them over this matter.

And it seemed good unto the congregation of the General Assembly so to do, and they chose them chief women not a few, and set them over the business to spy out the land and to bring report thereof, and to show Israel what to do. And they called them the Women's Executive Committee of Home Missions. And they gave commandment also unto all the tribes of Israel, that when they should assemble in their several synods, they should choose them out women that were earnest and skilful to carry forward this work in all parts of the land. And the tribes did so, and many synodical committees of women arose throughout the land. And the General Assembly and all the synods spoke unto them words of cheer and bade them be strong and courageous. And the women went forth in the strength of the Lord and established schools and set teachers over them, thus opening up agencies for the rescue of Mormon women and children, and for the evangelization of the poor and destitute of the land. They sought out with diligence the needs of the land, and gave themselves unto its supply. And the Lord blessed their work until now its influence is felt throughout the length and breadth of the land.

October

THE month of carnival of all the year,
When Nature lets the wild earth go its way,
And spend whole seasons on a single day.
The spring-time holds her white and purple dear;
October, lavish, flaunts them far and near;
The summer charily her reds doth lay
Like jewels on her costliest array;
October, scornful, burns them on a bier.
The winter hoards his pearls of frost in sign
Of kingdom: whiter pearls than winter knew,
Or Empress wore, in Egypt's ancient line,
October, feasting 'neath her dome of blue,
Drinks at a single draught, slow filtered through
Sunshiny air, as in a tingling wine!

Allen Gardiner

ALLEN GARDINER, South America's apostle, was born in England in 1794 and died in 1851. He became a lieutenant in the British navy. He was converted by reading his father's record of his mother's last days. He became so impressed with the destitution of the different people he saw on his voyages that he decided to give his life to uplifting them. After a short, remarkable, and thrilling missionary work in South Africa, he came to South America, where he labored till his death. He visited repeatedly all parts of the continent, journeying through its wilds and encountering bigoted Catholics, crafty and ungrateful Indians, and distributing Bibles wherever he went. He made frequent visits to England to plead for more men and money for his work. He finally starved to death on the island of Terra del Fuego, where he went to establish a mission. Twenty days after his death his body was found beside a rock upon which was carved, "My soul, wait thou only upon God, for my expectation is from Him."

There are more than six hundred cities in Argentina alone that have no Protestant missionary, and three million Indians in Peru and eight hundred thousand in Inland Brazil who have never heard the gospel.

An Indian chief travelled one thousand miles and begged for some Christian teacher for his people.

Allen Gardiner led the most strenuous and romantic life in South America, but other missionaries have lived and died there.

Adam Erwin, a cripple and dwarf, toiled till the age of eighty in Colombo.

Anilio Silva Bryant, a poor laborer with consumption, organized the first Protestant church in Venezuela.

A poor Italian carpenter, Francisco Penzotti, was kept for eight years in a foul prison in Peru because he preached the gospel.

John Boleg, also, was kept in a Jesuit prison in Brazil eight years and then killed because he preached Christ.

Mary Hartman labored also in Dutch Guiana for years and allowed herself to return to civilization for only one day.

✓ Louis Dahne, laboring in solitude among the Indians,

was lying stricken with fever when a huge snake coiled around him and bit him. Fearing the Indians might be charged with his death, he grasped quickly a piece of chalk and wrote: "A snake killed me."

Why have missions in South America been so long postponed and why are they now so hard to carry on? For these reasons: for many years strategic parts of the continent were under strictly Spanish rule, and many of its present inhabitants are descended from their Catholic conquerors. This explains the terms, "neglected continent" and "priest-ridden people." All missionaries agree that it is much harder to establish the gospel in a country where there is a form of Christianity than in the darkest heathenism. So diabolical and degrading is Catholicism in many parts of South America to-day that the Roman Catholics of the

United States will not own it, and even recognize it as the worst form of heathenism. The priests of South America are abominably licentious; the social evil is rampant; gambling flourishes; intemperance is universal; ignorance is everywhere; superstitions hold the people in serfdom, and infidelity abounds. — *Homiletic Review*.

Distributing a Half Million Acres

THE last great land rush in Oklahoma will take

place Dec. 6, 1906. About half a million of acres of land belonging to the Kiowa, Comanche, and Apache Indians, in Southwestern Oklahoma, will be sold at public auction, the minimum price being five dollars an acre.

These lands are very valuable for farming purposes, both cotton and wheat thriving there, and corn yielding heavily. There is good timber in sections, and fine water may be had at a depth of from twenty to fifty feet. It is said that interest in these lands is so great that the Interior Department is receiving letters from Canada, Alaska, Mexico, the Philippine Islands, and some of the South American countries. It is expected that 200,000 people will attend during the sale of lands. The money received will go into a fund for the Indians. Indian lands will soon be a thing of the past, the government policy being to put the Indian on his mettle as a citizen of the nation, instead of coddling him as a ward. — *C. E. World*.



MEMBERS OF INDIAN ASSOCIATION, 1906

MISS H. E. GILES and Miss M. J. Packard, of Spelman Seminary, have been spending the summer at Wollaston and Northfield, Mass. Miss L. H. Upton, Dean of Spelman, has been at Lynnfield, Mass. The frequent visits of these ladies to headquarters has been a source of much pleasure to the officers. Do not forget that this school needs bedding of all sorts, and towels.

THE workers at 510 Tremont Temple have enjoyed two calls from Rev. L. B. Tefft and his daughter during the summer. We rejoice in the restored health of Doctor Tefft, and hope the coming year will be one of great prosperity for Hartshorn Memorial College. The applicants for entrance to this school exceed the accommodations. A new building is sorely needed. The education such as Hartshorn gives colored girls is the great need of the race.

MISS S. E. OWEN, after a year of rest, returns to her work at Mather School. Miss Owen has done much good in visiting the churches of New England. Miss L. A. Kinsman, who had charge of this school during Miss Owen's absence, has been spending the summer at her pleasant cottage at Northfield, Mass.

A TINY card with the name, "Robert Judson Wright, August 17, 1906," was received at headquarters last month from friends of our missionaries at Two Gray Hills, Crozier, New Mexico. We give the little lad a hearty welcome into our Baptist ranks, and hope he may become as devoted a missionary as his parents. Mrs. Wright has been spending the summer at Indianapolis, Ind., but expects to return to the Navajo field in October.

MR. AND MRS. REDDICK, of Americus Institute, have remained in that city during the summer, making plans for the coming year. A new piano is one of the many needs of this institution. If any of our readers have a good instrument they wish to give to any school where it will do untold good, it will be highly appreciated at Americus Institute.

MRS. GEORGE HICKS, of Elk Creek, Hobart, Ok., after faithful service for many years, is taking a well-earned rest at her childhood's home in Georgia. Mrs. Hicks is one of our most efficient missionaries. Any Circle who would like to help Mrs. Hicks with her sewing this winter can find all information concerning her needs by addressing Mrs. Reynolds at 510 Tremont Temple.

MISS LUCY HICKS, our teacher among the Crow Indians, has remained at Lodge Grass, Mont., during the summer. Miss Hicks is a niece of Rev. George Hicks, of Elk Creek Mission, and is doing excellent work among the Crow Indians.

THE announcement of the marriage of Miss Lillie Lewis, our teacher at Arkansas College, Little Rock, Ark., has been received at headquarters. We extend our hearty congratulations to Mr. and Mrs. J. E. Brown, and wish for them a long and happy life.

REV. C. S. BROWN, D. D., of Winton, N. C., made a brief visit to Massachusetts, in order to place his eldest daughter, Flora, in Northfield Seminary. The work at Winton is growing rapidly, and needs the support of Christians in the North.

THOSE who remember the delightful address of Mrs. Mary Church Tirrell at our annual meeting in Beverly will be glad to know that she will be in Boston in November. Mrs. Tirrell is very anxious to make engagements with Women's Clubs and Lecture Bureaus in this vicinity while in New England, and speak of the needs and condition of her people. Mrs. Tirrell went from Massachusetts in May to Cornell University, where she delivered four addresses. Any person wishing Mrs. Tirrell's services will address Mrs. Mary Church Tirrell, 326 L Street, N. W., Washington, D. C.

IN his address to the National Negro Business League of Atlanta last week, Mr. Booker Washington, its president, sounded the key-note of the occasion and of the movement in his terse remark: "An inch of progress is worth more than a yard of faultfinding." That is a truth to be commended to ministers and all religious workers."

ONE of the books worth reading by those who would acquaint themselves with conditions at present obtaining in the foreign colonies and the tenement and slum districts of our great cities is 'Americans in Process,' a Settlement Study edited by Robert A. Woods, of the South End House in Boston. We do not see how a reader of this volume could fail to be stirred by the facts so well presented. Women will be especially interested in the matter of environment. As Mr. Woods points out, Boston has taken the lead in the way of stopping overcrowding and the sweat-shop evils, and has at least demonstrated what can be done by a quickened public conscience. There are further reforms to be effected. While a few women only can devote themselves wholly to philanthropic or missionary service, the great host of our Christian women can become individual factors in the creation of a public conscience that shall secure the desired reforms, and make life more livable to the women and children in the foreign population. Next month we shall give a list of books that make up what we may call 'A Select Library to Stimulate Americanism.' It is both a peril and shame not to be intelligent upon great subjects that vitally concern our own future as a nation and as individuals."



The American Baptist Home Mission Society



THE financial outlook for the Home Mission Society is not at all reassuring to those who realize how much depends upon adequate resources. Instead of the prospect of this, the receipts from contributions to September first show a decrease of more than \$2,000 over the corresponding period last year, while the legacies were \$8,435 less, and the receipts from annuity funds \$18,939 less; making a total decrease of \$29,652. Considering the debt with which the year was started, it is plain that the situation calls for liberal giving on the part of all the members of our churches. Only by a large increase over the customary offerings of churches and individuals can real disaster be averted. If every Christian could in some way be made to realize the actual importance of the home mission work in all its branches, and how great is the need of enlargement, the money would come. There is enough and to spare, if only the interest is awakened and the sense of personal responsibility developed. It is the mission of ECHOES to aid in this awakening and development of an enlightened and conscientious missionary giving.

THE editor of this department of ECHOES has abiding faith in the character and power of American womanhood. It is his firm conviction that the Christian Protestant women of America can do more than any agency to make this a land of righteousness. To do this they must see what needs to be done, and then unite in determined purpose to do it. The strongest force in the world, after all, is public opinion, and this is especially true in a democracy. The women have a large part to play in the creation of this public opinion, and in seeing to it that the opinion be sound and righteous. One of the important ends to be secured is more union in effort, so that definite results can be attained. Perhaps the women's home mission boards in the great denominations may become a means of consolidation for social reforms. The women's clubs, when they feel the need of a larger purpose, may also furnish a rallying centre for many not actively interested in the distinctively missionary work. Through such means there may be brought to bear this mighty force for human weal. In city and country alike there are evil conditions that should be eradicated. Christianity should begin with new directness and efficiency to prove that it means changed conditions as well as a changed

heart. If the Church of Christ is to do its appointed work, it must move to the forefront in the world's beneficent activities. What we want is not less preaching of real religion, but more practising of it.

CHRISTIANITY deals with the individual. Souls are not saved in regiments, but one by one. The personal equation must be considered. Shall the world be evangelized? It will have to be done by individual effort. Organization aids but cannot do what the individual ought to do. Take it in the matter of the inflowing tides of immigrants, chiefly non-Protestant in religion. The millions of aliens will not be evangelized until the millions of American Christians engage personally in the work, each in his place and according to his opportunities. These are almost universal. What is needed above all other things is the personal touch—that one touch of kindness that makes the whole world kin. Something akin to the work done by Miss Brown on first arrival at Boston must be done again and again at diverse points by Christians who are filled with the true missionary spirit and who are willing to make some sacrifice of time and inclination in order to get into personal relationship with some foreign-speaking and thinking individual, with definite intent first to win confidence, and then broach the greatest of all subjects in a winning way. The gift of a Testament may do it; the kind act in the hour of need may be enough: the mere human interest often opens the heart-door. All that is needed is contact of some sort—disinterested, helpful, Christian.

THERE came an unknown artist, sweet and shy,
Into old Nature's studio one day.

April was sketching there, and June and May;
With careless glance they passed the stranger by.
But Nature kindly bade her come and try
Her skill among them; so, without delay,

She set to work; and first she sketched a gray
And cheerless landscape, with a frowning sky;
Then with deft brush she laid fresh colors on—
Crimson and gold and green and russet-brown—
And over all the living sunlight shone.

"Who art thou?" cried the students, looking down
Upon her work, which put their own to shame.
Blushing, she murmured, "Autumn is my name."

—Lippincott's.

Woman's Work for Alien Women

(From the chapter with the above title in the forthcoming volume on *The Incoming Millions*, by Rev. Howard B. Grose, we are permitted by the publishers—the Revell Company—to make the following extract in advance. The book is one of the Home Mission series issued under the auspices of the Interdenominational Editorial Committee of the Women's Home Mission Boards, and presents the subject of immigration, with especial reference to the possibilities and obligations of the Christian women of America. The extract indicates the spirit of the work, which deserves the thoughtful reading of every woman who loves her home and country, and believes in her church and religion. — Ed.)



ALIEEN women can be influenced by American women as by no other means. The foreigners can be readily reached if rightly approached. The approach must be in the spirit that begets confidence. It must be instinct with womanly sympathy and kindness. The gospel of neighborliness must be practised before the gospel of faith can be preached. It is the touch of human kindness that makes the whole world kin. If our Christianity had more of this quality, it would easily penetrate the hardest armor of racial and religious prejudice. A loving, sympathetic woman can make her way anywhere. This volume has been written in the profound conviction that the Christian women of America have a very large part to play in the saving of America through the saving of the millions of aliens pouring in upon us. These millions must be made over into Americans, and into Christian Americans, or they will prove a menace to every high ideal we cherish.

Never before had Christian women such an opportunity as is now presented in this country through immigration. Some noble American women have gone to foreign lands to carry the gospel to women there. Here tens of thousands of women may be missionaries and carry the gospel to foreign women in our own land. The work is practicable, pressing, personal. It is to be done through organization, through home mission society and church, and through individual effort.

The women in our churches are at the forefront in every good work, and their spiritual stimulus is everywhere felt. They are zealous in fostering and extending the missionary spirit. Their response is quick to every recognized need. Now, in regard to immigration, it is theirs to do certain definite and essential things which, if they fail to do, will probably not be done. In the first place, they can, and therefore should, create a new national conscience with respect to some needed reforms.

A recent writer, considering a proposed combination of eight thousand women's clubs to secure a desired end, asks, "What may not this federation effect, if moved by a common impulse?" Suppose we take the Church instead of the club as our centre of influence, and repeat the question: "What purpose of good might not be accomplished if the

Christian women of the Protestant churches in America should combine and move with a common impulse?" Why not have a Protestant Federation of the Women of America? For the preservation of American ideals and institutions, for the enforcement of law, for the protection of the home, for the safeguarding of women and children, there is no agency that can do so much as the Christian womanhood of America, once aroused, united, and consecrated. All that is necessary is for the women to become thoroughly conscious of this fact and its attendant responsibility.

In the religious sphere Christian women can carry out any measures of evangelization to which they resolutely set themselves. Through their societies they can employ the needed missionaries to visit the homes of the foreigners and perform the ministry that woman only can render. They can bring medical missionaries into service, just as is done in foreign lands. There is a vast unoccupied field waiting for such work as the woman's home missionary societies are adapted to do.

If the philanthropic Settlements can secure corps of volunteer workers from among the up-town residents, as they do, shall it be said that the Christian Church cannot command the same kind of willing and consecrated service for its high purposes? Shall it not be said, rather, that the churches have not organized for this greatly needed work, and have not appealed to the heroic in their young men and women? We cannot for a moment doubt that if our Protestant churches should unite in establishing evangelical centres and should issue a call for workers, there would be instant response. The same spirit that prompts our bright college men and women to enroll themselves as student volunteers, willing to serve wherever God would have them go, would bring volunteers in ample numbers for this home mission service, which is not less among foreigners but is done in our land.

The work that has been done is sufficient to prove the success attendant upon tactful approach. It needs to be indefinitely multiplied. The need is too great to be met by regularly employed missionaries. If we had enough of them, they could not do all the work that must be done. Moreover, the work in the country communities differs from that in the cities. The problems of the country churches would be solved, some of them at least, if the missionary spirit of evangelization were to lay hold upon the good women in them, and send them forth upon the errands of love and helpfulness. There are foreigners almost everywhere; and some of our local churches have become aware of their presence in the villages and rural communities, and have made laudable efforts to reach them with the gospel. But there are multitudes of churches that do not seem to be aware as yet of a missionary opportunity. To be a missionary is the surest way to do your part to awaken your church to its duty, and to quicken its spiritual life.

When a band of consecrated women unite in any church to form a missionary committee that shall not only plan meetings and prepare programmes for them and disseminate missionary information, but shall also engage in systematic

personal missionary service, that church will be accounted among the living churches of the living God, and there will be no chasm between it and the working classes. Our Christian women must see to it that the Christian Church is kept free from all clannishness and cliques and social distinctions and race prejudices; that it retain its unique character as the one place on earth where false human distinctions are unrecognized, and where only the spirit of Christ — the spirit of brotherhood and mutual helpfulness and sympathy — obtains. It might be a good text question: "Would my church welcome a company of Italians, if they came?" More pressing question still, "Am I quite sure that I would welcome them, and open my pew to some of them?" It takes grace to be a missionary and do missionary work in person — it is so much easier to do it by proxy. And yet there are multitudes of devoted women who will engage in this home mission task just as soon as they see the opportunity and feel its obligation.

This work is Christian and unselfish, but it is self-protective also. The only way in which American homes can be safeguarded is by doing everything possible to elevate all home life. If the streets are not properly swept in our neighborhood, all suffer. If crime abounds in any section, the whole section suffers. Common interests imply common duties, and Christian women are working for their own homes and children when they are trying, by person and by proxy, to improve the home conditions of the foreign population, and to surround the children of these aliens with gospel influences.

Review of Baptist Schools

EDITOR ALBERT SHAW says in his *Review of Reviews* that "there is no institution in the world, in my judgment, which so well exemplifies the possibility of training young people through practical methods as does this institute at Hampton. It attempts to give its pupils standards of life and conduct, and so to lead them step by step as to have fitted them in a rounded, symmetrical way for usefulness in life before it sends them out into the world." We have only to add to this, that Editor Shaw could find the same conditions and exemplification at Shaw University, where the sexes are brought together, or at Spelman Seminary, so far as the girls are concerned, and at other of our Baptist schools. We believe, of course, that we have the very happiest combination of the intellectual and industrial training. By and by we shall surprise our own Baptist people by letting them know how much we are doing in industrial work. It has not been a matter of horn-blowing, but simply of doing the thing; and we wish broad-minded men like the accomplished editor of the *Review of Reviews* could get some of this work within the range of his vision, if not within the limit of his descriptive pen. At Shaw we have carpentry and masonwork, a dozen of the trades, with the cooking-school, millinery, and dressmaking for the girls. At Benedict we have the farm laboratory, the print shop, and so on. Our schools are up to date in every respect.

Sunday Laws

CANADA has taken a radical but needed reform step in regard to Sunday, making the day one of obligatory rest by parliamentary enactment. France has done the same thing. The legislation is based on humanitarian grounds instead of religious, thereby doing away with difficulties that would otherwise make legislation difficult. Under the new law, which goes into effect in March next, works of "necessity and mercy" will be permitted, but all trading, "work for remuneration," theatricals, sports, "amusements for gain," the publication, sale, and distribution of newspapers, and all railroad operations are prohibited, with heavy penalties for violation of the law. No telephone, telegraph, or railroad employee, or any other industry calling for Sunday work, can be required to perform such work unless during the other six days he be allowed twenty-four consecutive hours without labor. The new law in France is due to socialism, and it was passed with but one dissenting vote. Belgium has enacted similar legislation, and in England a report on Sunday trading has been submitted to Parliament, recommending strongly further legislation to maintain Sunday as a day of rest, not only on religious and moral grounds, but "as necessary to the preservation of the health and the strength of the community." All this is excellent. Our own country is in urgent need of similar legislation. We have gone Sunday mad. The working men have to a large extent lost their rest day, and here as in France it will be socialism, or the labor unions, that will bring about the remedy. We have no doubt that it would be vastly for the good of this country if every Sunday newspaper and every Sunday excursion train were prohibited. We have laws concerning Sunday amusements, but they are in most parts of the country a dead letter, and amusements for gain are openly provided. If the police interfere the judges discharge the offenders, and the whole thing is turned into a farce. Nothing more serious has befallen this country than the decadence of the Sunday observance and the encroachments of Sunday labor. Canada is a long way ahead of us in this new law.

THE storms of the pilgrimage are there hushed to silence; fierce tempests cease to blow; all is blessed sunshine, calm and sweet repose, there in the land of Beulah! — *Pilgrim's Progress*.

THE waves which sorrow lashes up around us stand high between us and the world, and make our ship solitary in the midst of a haven full of vessels. — *Richter*.

CHRISTIAN faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors. — *Nathaniel Hawthorne*.

New Mexico

THE Territories of Arizona and New Mexico, of which the United States Congress sought to make a single State at its last session, are much larger in area than is generally supposed. For instance, one could take the States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, and Pennsylvania, and put them down in these two Territories and have over 4,000 square miles left. It would make rather an unwieldy State, and the prevailing sentiment among the best class of citizens in these two Territories is decidedly against the proposed joint statehood.

As a mission held these two Territories comprise one of the most important sections on the North American continent. The population has almost doubled in the last ten years. Over 600 miles of railway are being constructed this year, opening up new agricultural and mining regions. The government is spending millions of dollars in the construction of storage reservoirs, making possible the reclamation of thousands of acres of desert land. The building of railways and the construction of reservoir dams are attracting homeseekers from all parts of the country. New towns and communities are springing up as if by magic. Baptist interests are keeping pace with this progress. We are not trailing in this new country, but are seeking to be first to "possess the land." The following figures speak for themselves of Baptist conditions and progress:

Five years ago in the two Territories there were but 19 Baptist church organizations, with 10 meeting-houses. To-day there are 70 churches, with 34 meeting-houses and many other building projects under way. Five years ago there were less than 1,000 Baptists in New Mexico and Arizona. To-day our numbers approximate 3,000, and still increasing. Five years ago there was one association in New Mexico and Arizona each. To-day we have four associations and two conventions. These figures speak for themselves of the progress the Baptists are making in this frontier country.

Perhaps the greatest problem in the Territories is the 150,000 unevangelized Mexicans. These people are not immigrants or foreigners brought here from another country. They are native born American citizens. However, they have preserved intact the traditions and superstitions of their forefathers. The Church of Rome has held undisputed sway for over 300 years. What the Mexican people have of civilization and religion they have obtained through the Church of Rome, and judging from the results apparent to the casual observer as he journeys up and down through this land, the Holy Father at Rome cannot be very proud of his work. The Mexican people are to be pitied rather than blamed. Their lack of progress and present sad state are not due to the fact that they are mentally deficient or incapable of being taught higher and better things, but they have been kept in absolute bondage and subjection to the Roman Catholic priesthood, which rules them with an iron hand, and encourages them in their ignorance and idolatry. The

Roman Catholic Church has not represented Christianity to the Mexicans, but it has misrepresented Christianity. In common with other Roman Catholic countries, the progress of the gospel has been slow. In 1849, the American Baptist Home Mission Society appointed its first missionary to the Mexican people in New Mexico. This was the first work attempted by any denomination. The reception these early missionaries had was far from cordial. They were stoned on the streets of Santa Fé, the present capital of New Mexico, and the mob, incited by the priests, threatened the missionaries with summary punishment and even death, if they dared to return and preach from the open Bible. Strange to relate, the first convert to the true gospel from among the Mexican people was due to this fanaticism. One of the missionaries was fleeing for his life and held up his Bible to shield himself from the flying missile aimed at his head. The blow knocked the book from his hand, and it was picked up by an old Mexican whose name was Sanchez. He hid it under his serape. When the excitement had subsided, the Bible was drawn from its place of hiding and read surreptitiously. The entire Sanchez family was converted. These first fruits properly belonged to the Baptists, but for some unaccountable reason, the Baptists gave up the struggle in New Mexico, and others reaped the harvest of this early seed sowing. Several Baptist churches were organized, it is true, but in the years that followed they became scattered and disbanded. It was not until 1901 that the Baptists reentered the field and sought to do the work they had so long neglected. In the four years that have followed, seven churches have been organized among the Mexicans in New Mexico, and God is greatly honoring the preaching of His Word among this interesting and interested people. In Arizona there are said to be 30,000 Mexicans. For these, nothing has ever been attempted until within the last few months. — Rev. George H. Brewer, General Missionary, Phoenix, Ariz.

STRANGELY do some people talk of "getting over" a great sorrow, — overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that, — at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore. — Dinah Mulock Craik.

I WONDER many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him. — Samuel Rutherford.

DEAN HODGES, in *The Outlook*, quotes a Wellesley girl as saying that Galilee was named after Galileo, who wrote a description of the country; and a Stanford girl as declaring that Dorcas was the man who succeeded Judas as the twelfth apostle; and a Radcliffe girl as saying, "What are the Ten Commandments? I find them alluded to so often in 'The Canterbury Tales.'" — C. E. World.

Our New Mission at Darlington

WE give some cheering news from our new mission field at Darlington, Okla., among the Cheyennes and Arapahoes. Rev. J. B. Rounds, who took up this work, and who has in Mrs. Rounds a devoted and accomplished co-worker, writes as follows:

"During the month of June I baptized forty-six Indians—fifteen Cheyennes and thirty-one Arapahoes. There are a few others who think of taking the step in the near future. Since the first of July things have been rather quiet, as all the children from the schools went home at that time. I was rejoiced the other day at getting a letter from Clara Blackbird, in which she told me she was working for Jesus while at home. She said she had been talking to her father about the Jesus Road, and he had promised to seek her Saviour.

"I also got letters from Emma North, Mrs. William Fletcher, and Mrs. Jennie Miller, in which they told me they were praying every day and working for Jesus. Carl Sweezy, one of the young men whom I had the privilege of baptizing at the Association, is quite an influence for good among the young men. He had been considered quite a weak personage, and I was advised to be careful about receiving him. But his answers were so straightforward and had such a ring of the genuine that I felt drawn to him. Since being baptized a baseball team offered him a good salary to pitch for them, and he positively refused to go because he would have to play ball on Sunday. He was working in the harvest field when they came after him. He loves to play ball, but he would rather give up that pleasure than to displease Jesus his Saviour. One of the young men told Miss Scheurle the other day that Carl was living a straight life. 'That same young man told me he was thinking of coming into the church soon. So the heaven is working.'

What fine testimony that is. Refusing to accept a good salary for conscience' sake, because it involved Sunday ball-playing—that is a pretty good evidence of a changed heart, and a pretty good example for white young men. The poor Indian has a quicker conscience than the thousands who would despise him as an Indian, but deliberately break the Sabbath. Equally noteworthy is the proof of missionary spirit on the part of the converts. Clara Blackbird begins her evangelizing in her own home, with her father. That takes us back to the first chapter of John's Gospel: "He first findeth his own brother, Simon." This is the spirit we want to cultivate.

SPEAKING of the negroes of the West End of Boston, Mr. William I. Cole says they do not confine their churchgoing to organizations of their own race or to the district in which they live. The considerations which guide them in the selection of a place of worship are by no means peculiarly their own. Too often, as with men and women of another complexion, their motives may be resolved into a desire for social distinction. The woman who can claim membership in Trinity parish is apt to feel socially superior to her female neighbor attending the Zion Methodist or

Twelfth Baptist. Those who go into the Roman Catholic Church do so because here, as they believe, black and white will be treated as equals. He says further that a considerable part of the colored people have no church affiliation whatever, and that, with the exception of the Catholic, there is no religious agency trying to reach this class of the unchurched, which includes, of course, the vicious and criminal element among the negroes. He thinks that no section in Boston calls for wise and energetic religious work more than the colored quarter of the West End. Here the missionary will find, if not the largest opportunity, the most urgent need. Certain it is that the negroes in Boston are not improving the reputation of their race. The conditions are not what they should be to make a moral and honest life possible. In general, it is exceedingly doubtful whether the colored people do not suffer serious moral injury by coming North, especially when they congregate in colonies in the large cities.

He Had His Mind Made Up

MISSIONARY H. E. ADAMS sends this: While holding a meeting at Stonyford, I had visited a family living five miles in the country, and talked with a boy fifteen years old, and told him about Jesus. A week later, as we were preparing for service, he walked up the aisle of the church—the first time he had been there. With hat in hand he stood before me, and asked if he were old enough so he could join the church. I said, "Willie, have you given your heart to Jesus?" "No, sir," was his prompt answer. "Do you want to love and serve God, and be a Christian?" I shall not soon forget the earnest and determined look on that boy's face as he replied, "Yes, I want to love and serve God, and I came to ask you what I should do." I told him about Jesus and His love, and asked him if he would kneel down and pray. "Yes, sir," was his prompt answer. We knelt in prayer, and before he had finished praying we heard him pleading for his papa and mamma and his brothers and sisters, that Jesus would save them too. As we arose and began singing the opening hymn, I felt sure that there was joy in heaven over one saved soul. A few days later a neighbor's boy came to play with Willie, and in their sports he uttered an oath. At once Willie confronted him and said, "Now, you must not swear if you play with me, for God don't want us to swear," and the boy promised not to swear any more. The next Saturday Willie's mother gave her heart to God in their little family home.

IT is a painful thing, this pruning work, this cutting off of the overluxuriant shoots, in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: "Every branch in me that beareth fruit, He purgeth it, that it may bring forth more fruit." The keen edge of God's pruning-knife cuts sheer through. No weak tenderness stops Him whose love seeks goodness, not comfort, for His servants. — F. W. Robertson.

Our Little Folks



The Lambs of the Flock

We follow our faithful shepherd,
We know He will guide aright,
By day through the pleasant pastures,
To the quiet fold at night.

No harm can ever befall us,
And nothing our lives shall lack
If some of us lose our pathway,
He'll hasten to bring us back.

Your Shepherd, child, is the Saviour,
His love is your shield always,
And patient His tender watch-care
O'er the ones that go astray.

A. S. H.

The Sheep That Was Lost

IN the Aleutich Glacier I saw a strange and beautiful sight—the parable of the “ninety and nine,” repeated to the letter. One day we were making our way with ice-axe and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between the crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock had numbered two hundred all told.

But on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately, one of the party had a field-glass. With its aid we discovered the sheep up amid a tangle of brushwood on the rocky mountainside.

It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out in the glacier waste, knowing they would stand there perfectly still and safe, and went clambering back after the lost sheep—until he found it; and he actually put it on his shoulders and returned “rejoicing.”

Here was the Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident. — *Leaves of Light.*

The Outlook for the Year

DEAR LITTLE FOLKS:—Why, what was that? Did I hear some one saying, “What a prosy heading for a letter to us?”

But it *isn't* a bit prosy. Let me illustrate. Down on the Maine coast, where I have been recently, is Burnt Island Life Saving Station. We have been up in the high observatory where the watchmen keep their patient outlook. They will see if any steamer or vessel is in danger of being lost or wrecked, and if there is any need, they will put out their boats and bring into use the wonderful things that will help in the rescue of men, women, and little children.

There are in our country many millions of people who are living in sin. We might think of them as struggling in the waves of wrong-doing. If the brave men in the life-saving station could not see the needy ones, they would not send out helpers. Just so; if there was no place from which our Home Mission workers could see how much the colored people, the Indians, the Chinese, the Mexicans, etc., need Jesus, they would not send out missionaries and teachers.

High up in the Station observatory the watchman could see a wrecked vessel, and the work of the brave men to help the passengers and crew. When you and I have read this number of ECHOES, with its topic at the head of this letter, we shall be able to see not only the people who need the Life-boat,—a knowledge of our blessed Jesus,—but what is being done to send it to them. Now, I do not think it is carrying the picture any too far when I say from the “Outlook,” where I can see the great needs, I can also see many little hands helping to launch the Life-boat.

I am glad that Mission Band workers, Junior Endeavorers, and many of our young people are all pulling together, and that this month, from Maine to South Carolina, the messages are coming back telling of efforts put forth to rescue the lost ones, and to do willing service for the Master. — *Ed.*

Outlook Among Our Bands

Station No. 1, Waldoboro, Me., as reported by Hazel Welt, vice-president.

“As you desired me to write to you concerning our Mission Band I will try to send you an account as near as I can. We organized our Band last March, with eleven charter members, three having joined since. We also have four honorary members. We have sent a barrel to the Mather School, and made scrap-books for the hospital. We also have some work-bags finished and are making a quilt to send to Alaska. I think this is all we have accomplished so far, but we enjoy the work very much, and hope to do more in the future.”

Station No. 2, Plainville, Conn.

DEAR YOUNG PEOPLE:—Upon the 19th day of May last, a new Junior Society was organized here in Plainville, Conn. It started with six members; chose its name, selected its motto, and decided upon its work. The name of the society is THE BAND OF LOVING SERVICE.

Its motto is “To give, and not to get.” The membership fee is a picture, and the little Band is now busy making

picture scrap-books, which they intend sending to the Navajo Indians at "Two Grey Hills Mission," when Christmas comes.

People in our own, and other towns, kindly send us pictures, and we have now eleven good-sized books well under way.

Our *Band of Loving Service* is too young to have a history, as it has no past, but we believe it has a future, and from time to time we may let you know what particular loving service it is engaged in.

We hope to write letters to shut-ins, make comfort-bags, for sailors, and visit children's hospitals in our own locality, taking gifts to cheer the little ones who are deprived of the sweet privileges which we enjoy.

The accompanying poem was written for the Band, and each loyal member receives a copy.

We are very happy in our work, and advise others to seek for happiness in the same way.

Loving service is its own reward.

Yours most lovingly,

ANNA J. GRANNISS,

President of the Plainville, Conn., Band of Loving Service.

The Band of Loving Service

Motto: "To Give, and Not To Get."

We have so many blessings,
So much of all that's good,
We're going to work for others,
Just out of gratitude.

We'll give our loving service,
With willing heart and hand,
To any who may need it,
Throughout our native land.

It is a free-will service,
And those who join our ranks,
Join for the joy of serving,
Without a thought of thanks.

We wear the royal colors,
Because we serve the King;
Our badges stand for loyalty
In every gift we bring.

Our Motto is the music
To which our lives are set;
Its key-note is — Unselfishness —
"To give, and not to get."

We're working now for Mexico,
And some day, it may be,
Our Band of Loving Service
Will reach across the sea.

When once the love of serving
Is in each heart impared,
The Band of Loving Service
Will reach around the world.

ANNA J. GRANNISS.

An All-round Outlook

AT HOME. With our own eyes we see from the Mission watch-tower new interest among the Juniors. The month of June gave to Maine its annual Basket meetings. The very brightest feature in certain ones was the bevy of little lasses who came, some of them from other than the entertaining church, for no other purpose than to attend the meetings. They seemed to be most interested in all that was said, and we remember them with much joy and believe they will become earnest mission workers.

ON THE FIELD. A vacation note from one of our graduates of Mather School and a subsequent teacher there: "I am home again. I have been very busy sewing with a dressmaker from seven in the morning until seven in the evening. It is very confining and the work is hard, but I go to work with a willing heart, and when I think the day has just begun it is near an end. It is very needful that I keep busy that I may help support my mother, whose health is poor, and the children. It is one of the pleasantest tasks that God has given me to do. I thank our Father for the day He sent me to Mather as a school-girl, for it made a woman of me. If I teach there again I am hoping to do even better work than I did the past year, if the Lord is willing."

Allendale, S. C.

Clara Maxwell

SOME of our little people remember the story of Clara Maxwell, who was in the hospital at Spelman Seminary two years ago. Then she was a helpless little invalid, unable to move a muscle of her lower limbs. She had a special rack made for her, so that every strain would be removed

from the diseased spot of the spine. We have a picture of little Clara as she is to-day, and we know the children will be glad to see that she can stand and walk. How good God has been to her, and how kind the physician who for so many months has watched and cared for her. If our little readers wish to know about this little girl they can ask



their mothers to read the story, Clara Maxwell, in *ECHOES* of December, 1904. Some may wonder in comparing the pictures that one is so dark and one so light. This is on account of the peculiar freaks of the light in the taking of the photographs. Clara is a colored child, of such a gentle disposition that she is very dear to teachers and pupils.